various individuals in Dumaguete. After the second visit Siaton was tentatively selected. I decided to stay in the poblacion for several weeks. If the desired type of barrio was not found, I planned to move to southern Bohol where I had located another possible barrio for study. 125

After two weeks Caticugan appeared to be ideal for my purposes--a decision which I never regretted. After locating in the poblacion I met Mr. Juan Gadiane who had a manuscript history of the general area of Siaton and also found an unusually capable interpreter, Mr. Dioscoro Ragay. I finally decided it was unnecessary to move from the poblacion to Caticugan, as I had previously planned, once I had selected a barrio. As time passed it became obvious that the advantages of living in Siaton poblacion, a ten-minute walk from Caticugan, outweighed the disadvantages. I made frequent visits to Caticugan in the evening, often staying overnight with friends. It soon became apparent that little activity occurred in the barrio at night except for dances, funeral wakes and certain religious events of which I knew in advance. Since most of the barriofolk retired with the sun, it would have been difficult to have worked after darkness. 124 123

At the start I spent most of my time explaining to the people in the poblacion, and later in the barrio, the purposes of my residence. I told the people that I wished to learn Cebuano. I had decided to live in a rural area

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The techniques of research included controlled and uncontrolled interviewing, taking of life histories from informants in both the barrio and poblacion, and participant observation. The unaffected graciousness and hospitality of nearly all of the barriofolk made it a pleasant experience to participate in most barrio functions. Information was gathered and checked with regard to sex and age of individuals, barrio farmers and civil officials in the poblacion. It was difficult to establish close rapport with the shy dalagas (young unmarried women) of the barrio, mainly because a platonic relationship between an unmarried man and woman was generally believed to be almost impossible. However, several dalagas were most helpful in giving me information. First-aid equipment, sulfa for treating tropical ulcers, medicine for malaria, and services to the barriofolk who usually willingly accepted assistance, made things easier.

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Eight life histories were obtained from the residents of Caticugan and Siaton poblacion. Two men living in the poblacion wrote their biographies, one in English and the other in Cebuano. Later I went over the life histories with the authors, asking them to elaborate on certain points of interest or to clarify vague statements. The other life histories, three men and three women, I recorded during interview sessions. I was able to collect these biographies without paying my informants for their time. In one case an active and

respected middle-aged man of Naga--who always had been "too busy" to tell me his life story--became ill with malaria. I was able to record his life history, over a period of two months, while he was confined to his dwelling recovering from his illness. 124

Various collections were made during the period of research; e.g., an ethno-botany collection of approximately one hundred plants used for medicinal and ritual purposes. This collection was later sent to the National Museum, in Manila, and the Smithsonian Institution, Washington, D.C., for scientific identification of the specimens. Specimens of river fish and crustaceans used by the barriofolk for food were preserved in alcohol and sent to the Bureau of Fisheries, Manila, for scientific identification. A similar collection of fresh water and marine snail and clam shells was collected and sent to the Smithsonian Institution. Soil samples taken in Caticugan were forwarded to the Division of Soil Laboratories, Manila, for chemical analysis. 126

Since plants, fish, snails, and other forms of life normally have different names throughout the Philippines, sometimes within the same municipality, it was necessary to obtain scientific identification. Without such identification it is impossible to compare the same plants or fish utilized in various regions of the Philippines. Such identification made possible, with

in a general manner, the interpretations made by my assistant and to discuss intelligently problems of translation of Cebuano into English. I also could carry on more detailed conversations with the people. 123

I made wide use of the available records of Siaton municipality. Unfortunately, most of the pre-war municipal records were lost when the municipio was burned during the last war. However, the records of the Roman Catholic church (which went back to the middle of the 19th century) had been preserved during the war. Through the kindness of the parish priest, I was able to examine them. Only a cursory survey was possible of the Spanish records kept in the Recollect convento (residence of the priests) in Dumaguete City. Various provincial records were consulted or summaries obtained through the courtesy of officials. The resources of the National Library in Manila and the collection of books and manuscripts supervised by H. Otley Beyer were used as time permitted. 127

During the two years it took to write this study, I frequently wrote to my former colleague[1] in Siaton for information. He was able to check certain dubious points or gather additional information on minor aspects that I had overlooked or failed to collect sufficient data. The material was sent to me with the names of the informants, their residence, and often their unabridged comments. The people, for the most part, did not know that Mr. Ragay was gathering information for me. 124 115

[1] [i.e. Ragay -- Analyst]

transferred the data from these records to my forms. All land records for the barrios in the Siaton River valley were copied.

I interviewed about fifty families--about 40 per cent of the families resident in Caticugan. Of course, not all of the people living in Caticugan own or till paddies. Of the families interviewed, figures were obtained for twenty-six individual paddies from twenty families; other families did not cultivate any paddies. Six of these paddies were located outside Caticugan so they were eliminated. Of the twenty paddies, totaling nearly 25 acres, all were planted with Macan Sta. Rosa except one farmer who had interplanted a glutinous variety.

Another survey was made of lowland rice paddy sizes and yields in Sandolot and Datag to obtain comparative data. Seventeen families living in Datag and fourteen in Sandolot were interviewed. Their paddies, totaling 61 acres, were all planted with Macan Sta. Rosa, except one paddy planted with Lubang. According to the municipal land records the average size of the rice fields in Caticugan is .99 of an acre while my survey arrived at the figure of 1.1 acres. The average peddy in Sandolot-Datag was slightly larger--1.6 acres. In 1952 Siaton's average rice yield per acre was 891 pounds; for Caticugan, according to my survey, the yield was only 553 pounds per acre. The Sandolot-Datag average rice yield was lower than in Caticugan; 337 pounds per acre. These figures support the opinion that of all the rice fields seen in the Siaton